THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come*" (REV. 14: 6, 7).

No. 49, Vol. LXXIV. Thursday, December 5, 1912. Price One Penny.

A NEW THOUGHT—EVIDENCE OF THE TRUTH OF "MORMONISM."

I DESIRE to present to the readers of the *Star* certain things which appeal to me as strong presumptive evidence that Joseph Smith was a Prophet of God. What I am about to submit is not a tithe of the evidence that has come to me concerning the Divinity of the mission of this remarkable man. I am merely exhibiting a few links of the great chain.

One morning in the spring of 1820, Joseph Smith, then a youth between fourteen and fifteen years, came out of the grove near his father's house with a declaration that has startled the whole Christian world. It was the announcement of *a new revelation from God.* That was sufficient to startle the world, for such a thing had not been heard of for eighteen hundred years, not since the days of the apostles. Now, the question I want to ask is this, Where did Joseph Smith get this *new thought*—the thought of latter-day revelation? He did not get it from man, for there was no such thought in the world at that time. There was not a church in Christendom that believed in such a thing as a new revelation from God. The teaching of the churches was that the Bible contains all the revelations of God necessary for man's salvation, and that there would be no more revelation till the time of the Savior's second coming. Almost all the churches have opposed the doctrine of new revelation, first promulgated in this age of the world by an obscure youth, Joseph Smith.

But notwithstanding the denunciations that were hurled against

it, the doctrine remained. It went from town to town, city to city, county to county, state to state, nation to nation, and in every place it stood the strongest test that men could apply to it. Of all the learned men who have raised their voices against it, not one of them has been able to bring forth a single scrap of evidence, either of Scripture or reason, to prove it false. Had the doctrine been false, it would have been a very easy thing for some of the learned theologians of the age to have detected and exposed its falsity. The fact that not one of them has been able to do so is, to me, strong presumptive evidence that Joseph Smith was a true prophet.

To every reasonable-minded person who considers the subject at all, the question must present itself, If Joseph Smith were an impostor, it is a remarkable thing that all the evidence concerning the doctrine of new revelation, which he was the first to advocate in this dispensation, should be on his side. Both reason and scripture have absolutely refused to take the side of those who have opposed Joseph Smith's doctrine of new revelation. If those who refuse to accept this doctrine were asked if they believe that God is a respecter of persons, they would, without exception, answer in the negative. They would, perhaps, say in the words of the apostle, "In every nation he that feareth God and worketh righteousness is accepted of him." That being the case, there is no reason why the Almighty should not answer the prayer of Joseph Smith, when the youth appealed to Him for light and guidance in things pertaining to the salvation of his soul. Yet when Joseph Smith told certain ministers that, in answer to prayer, he had received a revelation from God, they promptly denounced it as coming from the devil. I defy all the ministers in Christendom to point to a single instance where the Eternal Father, in answer to an earnest petition of one of His children, allowed the devil to come and deceive him. This is one of the grossest libels that has ever been uttered against the Almighty.

I wish to call the attention of the despisers of new revelation to the words of Christ, spoken to His disciples on one occasion when treating on the subject of prayer. They are as follows:

> And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
>
> For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
>
> If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
>
> Or if he shall ask an egg, will he offer him a scorpion?
>
> If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11: 9-13.)

With these words of the Master before them, it is surprising to

me how professing ministers of the gospel could treat Joseph Smith's testimony in the way in which they did treat it—maintaining that the answer to prayer which he claimed he received from God was nothing more nor less than a hallucination—a trick of the devil.

While in Arizona recently I heard of a little boy there whose parents had left him at home one day while they went to visit friends. They expected to return before nightfall. This, however, they failed to do. As the evening advanced the little fellow became frightened. He decided to go in search of his parents. While traveling through the fields, darkness came on and he lost his way. He began to cry. Suddenly he felt impressed to pray, so kneeling down he asked his Heavenly Father to guide him to his parents. On arising, he called for his father, and to his unbounded joy he heard his father's voice. Again he called; again his father answered. They made their way toward each other, and soon the child found himself enfolded in his father's loving arms. What would the world have thought of that father if, instead of answering the call of his child, he had hid behind a tree, roared like a wild beast, and frightened the little fellow more? It would have denounced him, and justly, too, as an inhuman wretch. Yet when Joseph Smith announced to the world that when he prayed to his Father in heaven his Father answered him, the world shook its head and said, "It is all of the devil."

Those who oppose the doctrine of new revelation cannot find the least assistance either from the scriptures or from reason. Both are opposed to them; both are on the side of Joseph Smith. Such would not be the case were the doctrine false.

Now, the sum of the matter is this: There is in the world to-day a new thought—new revelation. This new thought was first given to the world by Joseph Smith. Hundreds of thousands of people have accepted it and rejoiced in it. There are thousands of people in the world at the present time who testify to its truth, for they as well as Joseph Smith have received revelations from God. This new thought has the support of scripture and reason. Where did this new thought come from? Joseph Smith declared it came from God. If it did not, will our opponents please tell us where it did come from?

Salt Lake City. W. A. MORTON.

SOME CONDITIONS OF SPIRITUAL GROWTH.

THE practical teachings of Scripture show us that we have been placed in this world with duties to fulfil and purposes to accomplish. At the same time we have received the voluntary faculties of our nature, the gift of free agency, and it therefore lies entirely with ourselves whether we perform these duties and carry out

these purposes or not. According to our Savior's teachings, our main duties are to God and to our neighbor. The spirit of self-indulgence and of personal gratification are opposed to the leading maxims of holy writ. Selfishness is altogether contrary to the spirit of Christianity.

The precepts of scripture are given to us in order to strengthen our good principles and improve our dispositions, so that good actions may flow spontaneously. Our actions, good or bad, are the outcome of our inner principles, upon which they readily react, and which they stimulate to increased activity. A disposition, for instance, to sin, if not checked, has a tendency to spread and strengthen itself; to acquire greater ascendancy, and to become more easily and more frequently indulged in. Any attempt at resistance soon dwindles away, and is at last crushed, and the sinner, entangled in the meshes of his evil course, becomes incorrigible and morally vicious. On the other hand, works of practical obedience to the will of God, and a course of action acceptable to Him as the outcome of righteous principles, strengthens the disposition, tends to a conformity to the moral excellence of the Creator, and leads to growth in rectitude, goodness, wisdom and virtue. In other words, if our inner principles are bad, not only will our outward actions be evil, but we ourselves must become more and more degenerate; while if our inner principles are good, we cannot but grow both outwardly and inwardly better and better in moral fitness and excellence.

The maxims of scripture are therefore intended to rectify what is wrong in us and to better our characters. They teach us, for instance, to love our neighbor as ourselves, to do unto others as we would that they should do unto us, to live peaceably with all men, to think of others as better than ourselves, and to realize that none of us liveth unto himself. By following these precepts we accomplish the will of God in furthering the happiness of our fellow-creatures. The maxim of doing unto others as we would that they should do unto us has been called the Savior's golden rule. The Rev. Albert Barnes, in his Commentary on the Gospel of St. Matthew, chapter 7:12, says, "It has been well said that this law is what the balance-wheel is to machinery: it would prevent all irregularity of movement in the moral world as that does in a steam engine."

One of the most salient teachings of God's word is that we are not our own. The true spirit of Christianity denies to us the right to call anything which we possess as our own. All that we are or have represents the talents which are entrusted to us by Him who is the rightful owner, in order to be utilized for the furtherance of His will and purpose, and the well-being of His children upon the earth. Thus our opportunities, our means, our health and strength, our worldly possessions, and indeed our very lives, while given us to rightly enjoy, are not our own to do with just as we

please, but are the talents entrusted to us, of which our Savior spoke in His parable to the Jews, to improve, and an account of which the Master will some day, sooner or later, call upon each one of us to render.

In the orderly use of these gifts, however, we not only benefit others, but in the economy of God we advance our own personal interests considerably. The Savior's teachings show us that the law of use is also the law of increase. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) The Rev. Henry B. Browning, in his little book entitled, "Words in Season," has aptly remarked, that in ministering to others, we enter into the true order of our lives. Works of love and mercy to those around us, show that we are growing in conformity to our Heavenly Father, of whose love and mercy we are daily and hourly partaking. Each blessing we enjoy is the proof of His goodness towards us, so that when we minister to others, we not only conform ourselves to His likeness, but we further our own personal happiness. By doing good to others one soon learns both to acquire the habit of and to love doing good, and in this way one steadily grows in goodness. By being the means of conveying blessings to others, we are ourselves blessed. He, therefore, who, in his selfishness and desire of personal gratification, neglects to use the talents which he possesses for the interests and happiness of his less fortunate fellow-creatures, is guilty not only of a dishonest misapplication of these talents, but of an act of great personal folly, inasmuch as he thereby neglects altogether his own advantage and happiness.

Our Lord pronounced a special blessing upon the merciful (Matt. 5:7), and He also said: "It is more blessed to give than to receive." (Acts 20:35.) The worldly-minded would doubtless prefer it the other way about, but the spiritually-minded would far sooner give and find the satisfaction that follows upon each good and beneficent action. Let us never forget that every selfish act confirms our own selfishness, while, on the other hand, every deed of charity and love enriches our spiritual life, advances our spiritual growth, and furthers our personal advantage and happiness. We are informed by St. Matthew (chapter 20: 28) that the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. In attempting to resemble Him, therefore, we enter into harmony with the Divine purpose, namely, that all may be blessed, and that in ministering to others we may be consciously and fully blessed ourselves. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (I. Peter 4:10.)

Boulogne-sur-mer. R. M. BRYCE-THOMAS.

PENALTY FOR BREAKING LAW.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2: 10, 11).

"Good understanding giveth favor: but the way of transgressors is hard" (Proverbs 13: 15).

No man may count the far-reaching effects of sin—none the damage done by mistake. A little error may make the whole world shake with its consequences. There are two things which cannot be recalled—the spoken word and the spent arrow.

We may think in our hearts that we have escaped the consequences of our mistake, and they be visited upon the heads of other and innocent parties.

Another has written on this same question and we give his words as they are and allow you to draw your own conclusions and set yourself right:

"A law of nature is a law of God. Such a law cannot be broken with impunity. And, contrary to the notion of most folks, natural law knows no such distinctions as degrees of guilt. It is a true saying that 'he who offends in one point is guilty of all.'"

It is on this account that those who suffer the penalty of outraged law are so often amazed and overwhelmed at its apparently unwarranted severity. "Who would have supposed," they wail, "that such a little sin could bring down upon my head such a terrible punishment?"

The man or the woman who "sees no very great harm" in doing some lawless thing will some day be appalled at the merciless operation of the broken law.

It was only a bit of forgetfulness that caused the engineer to run through a little station. But it cost him his life and the lives of a hundred passengers.

Henry broke the law of punctuality only two or three times, but it cost him his job. Because he had been discharged, he had a hard time getting another. His money ran low. He could not provide for his wife properly at a critical time, so she and her child died.

John couldn't see that it was anyone's business but his own if he chose to break over a few of the minor laws of health—nature's laws. It was true, perhaps, that he would live five or ten years longer if he were to keep the law, but he was going to "live while he lived." And it was his own life he was living, anyhow.

Poor John spent the last dozen years of his life either in bed or in a wheel chair, a helpless sufferer, dependent upon the reluctant charity of others for even the carrying of food from his plate to his mouth. His family experienced all the hardships poverty

inflicts upon those brought up in luxury. And his creditors—among them many hundreds of poor, ill, and old people who had invested money in his enterprises—paid dearly in inconvenience, comfort, and even life itself, for the "peccadillos" of John.

"How wantonly cruel it seems that the penalty should be so out of proportion to the crime!" wail these victims and their friends.

But they are mistaken.

The law may be utterly without feelings of either kindness or cruelty—or it may be an expression of Infinite Wisdom and Infinite Love. That question is not up for discussion here.

But it is true that it is a mighty good thing for you and for me that the pain of violation of law is as severe as it is. Sometimes I think it ought to be even more harsh.

Look at it in this way—such pain is not a punishment, but an opportunity. It offers you and me and every other sufferer and beholder of suffering a valuable lesson in natural law. And, that we may not miss or forget the lesson, it drives the truth home with considerable emphasis. That all this severity is needed is shown by the fact that, even as it is, most of us learn very little from our own experiences—and almost nothing at all from the experiences of others. Even when we know the law, it is a fascinating game to see how far we can go in breaking it without calling down upon our heads the inevitable penalty. And we can never find out exactly without going at least one step too far. Like children, we cannot resist the lure of playing with fire. Well for us that the pain of even a little burn is so fierce.—*Backbone Monthly.*

THE ROAD.

A little sorrow and some pain,
Then God gives us joy again;
A little work, a little play,
Man's in the making ev'ry day!

Thorns are tangled in the path,
Pleasure's mixed with human wrath;
Love is sent a light to give,
By its light we better live.

Our bit of gold is mix'd with dross,
(Christ suffered death upon the cross);
We have our losses and our gain,
But our crosses cause us pain.

See! There breaks a golden ray
Across our path, and night is day;
And we know this rocky road
Will, in the end, bring us to God.

Salt Lake City. —AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 5, 1912.

EDITORIAL.

DEDICATION OF NEW BIRMINGHAM CHAPEL.

In to-day's issue of the *Star* appears the minutes of the Birmingham conference, in which reference is made to the dedication of the New Birmingham Chapel. This important event took place Sunday evening, December 1st, 1912, upon which occasion some four hundred and fifty people, consisting of elders, saints, investigators and strangers, assembled and listened with rapt attention to the exercises. The Nottingham and Leicester choirs combined, under the leadership of Elder Thomas F. Hardy, furnished the music and sang some beautiful anthems during the service. Elder W. H. Woodyatt sang a solo entitled, "O God, have mercy," which was much appreciated.

The presence of Professor John J. McClellan, organist of the Salt Lake City Tabernacle Choir, who came from Berlin by special invitation to attend the dedication ceremonies, added greatly to the importance of the occasion. He presided at the organ, and with his skilful, refined and delicate touch brought out of the instrument, both in his accompaniments and solos, melodies that thrilled the souls of all present.

After the opening exercises, the labor and statistical report of the Birmingham conference was read covering a period of nine months from March to November, 1912, the principal features of which were as follows: Eighteen elders had contributed to the said labor report, which showed the following averages: Tracts distributed, 173,218; books distributed, 3,249; meetings held, 1,539; gospel conversations, 12,165; baptisms, 15. Number on record—Priesthood, 76; members, 641; children, 161; total, 878.

Brief remarks were made by President Albert T. Smith, as reported in the minutes. The dedicatory prayer, preceded by a soulful organ solo by Professor McClellan, was offered by the writer. He then drew attention to the fact that the Church of Jesus Christ of Latter-day Saints owned valuable meeting-house properties in London, Manchester, Sheffield, Northampton, Sunderland and West Hartlepool, in addition to the Birmingham property; also fine headquarters at Liverpool, all of which bore a silent but powerful testimony to the purity of motive and good intentions of the "Mormon" elders in the missionary work throughout Great Britain.

Their errand is a peaceful one, he said, and they bring a message of salvation and good will to men.

Professor McClellan bore a strong testimony of the truth, and gave an intensely interesting account of the work being accomplished by the famous Tabernacle choir and other musical organizations among the Latter-day Saints in Zion. He emphasized the fact that a Conservatory of Music had recently been established among the "Mormon" people, and said that its success was already assured.

It is worthy of note that, although the Church owns a number of chapels, as stated, the one in Birmingham is the only house in England erected by our people. The others came to us as completed structures. The new chapel is built of pressed red brick, and is beautiful in design. The assembly room is sixty-three by thirty feet, inside measurement, and is furnished with four hundred comfortable chairs and a neat pulpit and stand. The vestry is fourteen by twenty-six feet, and has a seating capacity for seventy people. There are two dressing rooms, one for ladies and one for gentlemen, both being fitted up with the usual conveniences. A baptismal font has been installed in the vestry, under the floor. The whole building is lighted by electricity and heated by a hot water system.

To say that the new chapel was welcomed by neighbors, admired by visiting strangers, and has already widely advertised the Latter-day Saints in the great city of Birmingham, as well as having brought them much deserved credit, is but to speak the truth. Connected with this valuable property is a parsonage, or home for the elders, consisting of nine comfortable rooms, a kitchen, bath-room, and numerous closets.

The acquirement of the Birmingham property is the direct result of recent persecutions. By reason of prejudice, our elders were given to understand that they would be thrown out of the hall they were then renting, and, no other hall being in sight, they felt the necessity of securing, if possible, a suitable property for the Church, which suggestion met with the approval of the First Presidency. Thus what appeared to be a misfortune turned out to be a blessing in disguise.

Much credit is due to Elder Albert T. Smith, the retiring president, for his untiring labors connected with the purchase of the said property and the erection of the chapel, as well as his devotion to the cause of truth. He has accomplished a noble work and goes from the field with the love, confidence and blessing of the mission president.

It is not only a matter of congratulation to the Church as a whole, but to the elders and saints of the Birmingham conference in particular, that such a splendid property has come into their hands, which will aid materially in the promulgation of the gospel among the people of this land.

RUDGER CLAWSON.

MINUTES OF BIRMINGHAM CONFERENCE.

THE Birmingham semi-annual conference and dedicatory service was held Sunday, December 1st, 1912, in the Latter-day Saints' Chapel, Sycamore Rood, Handsworth, Birmingham. There were in attendance: President Rudger Clawson, of the European mission; Professor John J. McClellan, of the Salt Lake City Tabernacle Choir; President Joel Richards and Elder Wilford Reeder, of the Liverpool conference; President and Sister James B. Walkley and Elders S. A. Brighton, Lawrence A. Poulton, Clyde H. Bennion, E. George Chamberlain and A. J. Sperry, of the London conference; President A. Laverne Riggs and Elder Isaac C. Wood, of the Sheffield conference; Elders Roland B. Call, William E. Cox, Thomas F. Hardy, Orval L. Thomas and John J. Whetton, of the Nottingham conference; about thirty members of the Nottingham and Leicester choirs; President Albert T. Smith and eighteen traveling elders of the Birmingham conference.

The morning session was called to order at 10:45. The choir and congregation sang, "Awake, ye saints of God, awake." Prayer was offered by Elder Clyde H. Bennion. Singing, "Though deep'ning trials throng your way."

The sacrament was administered by Elders Joseph E. Webb and Samuel D. Wilstead, during which the choir rendered, "Behold, the Great Redeemer die."

President Albert T. Smith was very much pleased, he said, to welcome all to the conference, and hoped they might be blessed with the Spirit of the Lord and have a time of rejoicing together. The persecution in Birmingham had been very severe for some time past, but it had been the means of bringing many out to their meetings. The work of the Lord will roll on even in the face of the bitterest opposition. The elders of the Church preach the gospel, both by example and precept, and are sincere in their labors.

An anthem entitled, "Daughter of Zion," was very beautifully rendered by the choir.

President Rudger Clawson complimented the choir upon their singing. He was glad that Professor John J. McClellan had favored them with his presence. His talent as an organist is a gift of God. Rejoiced in being privileged to meet with the saints in that beautiful building, which is the first one built by the Church in England. It is ample proof of the purity of our motives and the sincerity of our purpose in this country. The false reports circulated about us in the papers are answered by the erection of that house of worship. Being property owners in England, we are closely connected with the English people. The message of the Latter-day Saints is one of peace.

Meeting closed by the choir and congregation singing, "If you could hie to Kolob."

Benediction by Elder Warren S. Tew.

The afternoon session convened at 2:30. "Come, come, ye saints," was sung by the choir and congregation. Elder D. Murray Davis gave the invocation. Singing, "Come, O Thou King of kings."

President Smith heartily welcomed all present, and hoped that the same Spirit which had been with them in the morning would be present at that meeting.

The names of the general and local authorities of the Church were presented by the Conference Clerk. All were unanimously sustained.

On account of President Smith leaving for home in a short time, it was announced by President Clawson that it would be necessary to release him and appoint his successor. The work accomplished by President Smith showed his ability, integrity and steadfastness, and it was with a feeling of regret that he would be released. An honorable release was then tendered him.

Elder Warren S. Tew was sustained as President of the Birmingham conference. He said that he felt weak in being called to that position, but hoped that he might be made equal to so heavy a responsibility. The Latter-day Saints look upon the gospel as the most sacred thing in the world, and as being dearer to them than life itself. President Smith had always been a great aid to him, and his counsel had been much appreciated. Bore a strong testimony to the divinity of the gospel.

Professor John J. McClellan played an inspiring organ selection.

President Riggs, of the Sheffield conference, said that the first song that afternoon turned his mind back to the early history of the Church. The persecution waged against our people was caused by traitors. Of all things treachery is the most despicable. It brought about the death of Jesus Christ and also that of the Prophet Joseph Smith. Drew several comparisons between the lives of just men and those of traitors.

Elder E. G. Chamberlain, of the London conference, rendered a pleasing solo.

President Joel Richards, of the Liverpool conference, was reminded of the sacrifice that was wrought out by the Savior, which was an offering in the spirit of love. The greatest of all the commandments is that we should love the Lord with all our might, mind and strength. The love of God caused Him to allow His Son to suffer death for us. This great principle should be cultivated among the righteous children of our Heavenly Father. It teaches us to be charitable and forgiving.

The little Miss Foxleys, of the Birmingham branch, sang a duet.

President James B. Walkley, of the London conference, said the Pilgrim Fathers were driven to America by a desire to worship God according to the dictates of their consciences. The boy

Joseph Smith had a desire also to live a righteous life, and, having found the truth, stirred up agitation and trouble for himself. His love of God caused him to seek after righteousness. Ours should do the same. God asks us to forsake our sins because He loves us. Bore a fervent testimony to the truthfulness of the gospel.

An organ solo was rendered by Professor McClellan.

President Clawson said that one of the prevailing ideas of the day was that belief alone was sufficient to save mankind. Read the account of the conversion of Saul and showed that it was necessary for him to do a certain work in order to obtain salvation. The ordinances he received were administered to him by one having authority from God. The Lord will always recognize His authorized servants, and will accomplish His purposes through them. Although Saul believed that it was Jesus Christ that spoke to Him in vision, still it was necessary for him to be baptized, after which he received the Holy Ghost. The gift of the Holy Ghost has been done away with in many of the man-made systems of the day. It is the key to the Bible, and no man has any more right to do away with it than he has to do away with any other doctrine God has placed in the Church.

"Let the mountains shout for joy," was sung by the choir. Benediction by Elder W. A. Wells.

The closing session commenced at 6:30 by the choir and congregation singing, "We thank Thee, O God, for a prophet." Elder Isaac C. Wood offered the opening prayer. Continued by singing, "O, my Father."

Elder David H. Cannon read the labor and statistical report for the six months ending August 31st, 1912.

President Albert T. Smith said he had been blessed in many ways while he had been in the mission field. He would never forget the spirit that had accompanied him in his work. All the elders were desirous of uplifting and benefitting the whole human family. He did not blame the thousands in this country who have never heard the other side of "Mormonism," but hoped that they would have a chance and would give a listening ear. Thanked all for their kindness unto him while he had been among them.

Professor McClellan gave a selection on the organ.

President Clawson said that that building had been erected by the Church for the worship of the Lord and, as is the usual custom with the Latter-day Saints, it would be dedicated to the Lord. They had other property in different parts of the country. The building is comfortable and substantial, and he felt it would be accepted of the Lord. He then offered the dedicatory prayer.

The anthem, "Song of the redeemed," was rendered by the choir.

Elder D. Murray Davis said that his desire in the mission field had been to teach only those things that are true and scriptural. The

principles of our religion, while they differ from those of the other denominations of the world, are identical with the plan of redemption taught by Christ. Faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost are the first principles of the gospel. He had a strong testimony of the truth and felt thankful to the Lord for it.

Professor John J. McClellan said he came from Berlin, Germany, to be present at that conference. Was sorry to learn that many of the English and German people were misled in their ideas concerning the "Mormons." The Latter-day Saints were made up of the best people in the world and maintain one of the finest choirs on earth. The great Tabernacle organ is one of the best-toned instruments in existence. The leading men in the outside churches in Salt Lake City are very friendly toward the "Mormons," and he had often played in their churches. The children of the saints are taught to pray and to be virtuous, honest and upright. The gospel had made him a better man and had built him up in his art.

Elder William H. Woodyatt very beautifully sang "O God, have mercy."

President Clawson asked if such a people as had just been described could be of a wicked character. Drew attention to the statement made by the previous speaker with regard to prayer among the children of the Latter-day Saints. Read the Articles of Faith and briefly commented upon each. They are very comprehensive, he said, and show that our creed is calculated to advance the human family in religious knowledge. He was deeply interested in the affairs of this country and recognized the fact that many master minds had originated in England. Hoped that all would have the Spirit of Truth and a desire to learn more about the teachings of the Latter-day Saints.

Closed by singing the "Doxology." Benediction by President Albert T. Smith.

The combined choirs of Nottingham and Leicester, under the leadership of Elder Thomas F. Hardy, are to be congratulated upon their singing. The services of Professor McClellan were very much appreciated, and added much to the interest of the meetings. All of the sessions were well attended, about four hundred and fifty being present at the evening service. At least one hundred and fifty were turned away.

President Clawson met with the elders in Priesthood meeting on Saturday afternoon, November 30th, 1912. The elders gave in their reports for the six months ending August 31st, 1912. Excellent instructions were given and a very good spirit was present. As an expression of love and good-will, the elders presented President Clawson, President Albert T. Smith and Elder D. Murray Davis with handsome gold monogram signet rings.

DAVID H. CANNON, Clerk of Conference.

FROM THE MISSION FIELD.

Successful Socials.—The Grimsby branch of the Hull conference gave a social at Thrift Hall, Pasture Street, on October 18th, 1912. After an excellent program, the saints and friends were served with light refreshments, and games were indulged in up to a late hour. All had an enjoyable time.

On November 12th, 1912, the Blyth branch (Newcastle conference) gave a farewell social in honor of Elder Louis L. Allen, who has been honorably released to return home. There was a good attendance of the saints and friends. A splendid program was gone through, which included games and refreshments. Elder Allen was the recipient of many tokens of esteem. A splendid spirit prevailed throughout the evening.

Releases and Departures.—Elders Laurence H. Taylor, S. J. Nichols and H. A. Willes, of the Netherlands mission, have been honorably released and sailed for home November 30th, 1912, per s.s. *Caronia.* The following named missionaries have been honorably released and sailed for home December 3rd, 1912, per s.s. *Arabic*: From Great Britain—James J. Allen, Edward Howard, John W. Haslam. From Switzerland and Germany—Desmond J. Barker. Elder John R. Tibbets, of the Swiss and German mission, has been honorably released and sailed for home December 5th, 1912, per s.s. *Baltic.*

District Meeting.—A successful district meeting was held in the Ipswich branch (Norwich conference) on Sunday, November 17th, 1912, with President A. R. Cook and four traveling elders present. Meeting was called to order at 6:30 p.m. Opening hymn, "Come, come, ye saints." Prayer by Elder W. Bennion. Singing, "Farewell, all earthly honors." Sacrament was administered by Elders A. Willardson and J. L. Nelson. During the passing of the sacrament the congregation sang, "Reverently and meekly now." President A. R. Cook presented the general and local authorities, who were unanimously sustained. He also welcomed all present and said he was glad to be again with those among whom he had once labored. Showed that the gospel is unchangeable, and dwelt on the "Mormon" doctrine of Deity. He exhorted all to seek for a testimony of the truth. Singing, "If the way be full of trial, weary not." Elder E. W. Carter spoke on the relation of faith to works and showed that both are essential to salvation. Closing hymn, "Rock of Ages." Benediction by Elder J. L. Nelson. A good spirit prevailed, and the meeting was enjoyed by all present.

Arrivals.—The following named missionaries for the European mission arrived per s.s. *Virginian,* November 30th, 1912: Joseph H. Watts, William H. Griffiths, Walter Fisher, R. L. Nelson,

Smithfield, Utah; Edward Clifton Samuels, Vernal, Utah; Harry V. Jordan, Moreland, Idaho; Paul L. Wilson, Hillsdale, Utah; Eddis W. Watkins, Mendon, Utah; Virgil B. Anderson, Elmer B. Dansie, Orson A. Johnson, Thomas W. Dahlquist, Salt Lake City; Alva Benjamin Ennis, Draper, Utah; Robert R. Cordner, Mrs. Rachel P. Duffin, Aubrey O. Andelin, Kimball Young, Milton P. Fletcher, W. Earl Spafford, Le Grande Hardy, Leon Pearce, Provo, Utah; Wilford W. Rich, Paris, Idaho; James H. Vickers, Nephi, Utah; Charles I. Wilson, F. Lawrence Murri, Midway, Utah; Semon A. Golding, Wellington, Utah; Lorenzo R. Parker, Hibbard, Idaho; H. Milton Hales, Spanish Fork, Utah; Earl Johnson, Park City, Utah; Ernest A. Strong, Springville, Utah; Frederick J. Hirschi, Geneva, Utah; Wallace R. Tolman, Blackfoot, Idaho; Knud Therkelsen, Mt. Pleasant, Utah; John W. Christensen, Bear River, Utah; Ezra M. Nielsen, Moroni, Utah; Lars W. Larsen, Taber, Canada; Joseph A. Burrows, Huntsville, Utah; Hanmer W. Mortensen, Sanford, Colorado; Jesse V. Parker, Rexburg, Idaho; Richard B. West, Portland, Oregon; Peter G. L. Fernelius, Uintah, Utah; Walter H. Mathews, Marion, Idaho; Thomas A. Rees, Howard J. Stratford, Ogden, Utah.

Appointments.—The elders who arrived for the British mission, November 30th, 1912, have been appointed to labor in the following conferences: Joseph H. Watts, Edward Clifton Samuels, Birmingham; William H. Griffiths, James H. Vickers, Manchester; Paul L. Wilson, Wilford W. Rich, Elmer B. Dansie, Bristol; Eddis W. Watkins, Nottingham; Virgil B. Anderson, Charles I. Wilson, Scottish; Alva Benjamin Ennis, Irish; Robert R. Cordner, Leeds; Mrs. Rachel P. Duffin, Newcastle; Walter Fisher, Semon A. Golding, R. L. Nelson, Harry V. Jordan, London; Lorenzo R. Parker, Sheffield.

Branch Conference.—Three spirited meetings marked the conference of the Walsall branch (Birmingham conference), November 10th, 1912. President Albert T. Smith and eight traveling elders were in attendance. The morning session convened at 11, and was devoted to Sunday School work. Superintendent Joshua Carter showed that the impressions of youth influenced and gave form to the conclusions of age. He reported the Sunday School in good condition. Assistant Superintendent William Pitt bore testimony to the value of Sunday School work. President Smith spoke upon the life of our Savior. He illustrated the force of example and the value of proper instruction. The afternoon session commenced at 3. Elder Harry V. Graham said that to claim we "know the Lord" and at the same time not to do His will is incompatible with the spirit of the gospel. Elder Luther H. Haderlie proved from the scriptures that there will be a literal and a universal resurrection of the dead. President Smith then presented the general and

local authorities, who were unanimously sustained. He said that happiness is the outgrowth of righteousness; it is to be attained through the truth and adherence to it. At the evening meeting Elder William Burrows spoke upon the atonement of Christ. He said that all men must hear the gospel, if not in time, then in eternity. Elder Samuel D. Wilstead testified that God has spoken in these last days to the Prophet Joseph Smith, restoring the gospel, and it behoves all people to consider well our message. Elder Harper W. Noble spoke upon the necessity of baptism. He showed that it was taught by the apostles and commanded by Christ. President Smith said he rejoiced in the testimonies of the brethren. Felt to bless the saints and encourage them to live true and holy lives, that they might obtain the blessings of the Lord.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXI.—The General Epistle of James.

Text: The Epistle of James.

I. To Whom Written.

1. To Israelite believers in all the world. (Compare with Paul's Epistles.)
2. To unbelievers.

II. Its Adaptation. [Faith and Works.]

1. Combines idea of faith with idea of works.
2. Fulfills the law.

III. Suggestive Helps.

1. Chapter I. (a) Memorize verses 5, 6. (b) Note verse 13. Individual responsibility for sin. (c) Memorize 22, 23, 24. (d) Pure Religion. Verse 27.
2. Chapter II. (a) How the true Christian should treat the rich and the poor. (b) Faith and works. Memorize verses 14-20.
3. Chapter III. (a) The power of the tongue.
4. Chapter IV. (a) Resistance of evil. (b) Judging one another.
5. Effect of prayer. Chapter 5: 13, 14, 15. Reward of him who saves a soul. Memorize verse 20.

CONTENTS:

A New Thought—Evidence of the Truth of "Mormonism"... ... 769
Some Conditions of Spiritual Growth 771
Penalty for Breaking Law 774
Poetry: The Road 775
Editorial: Dedication of New Birmingham Chapel 776
Minutes of Birmingham Conference 778
From the Mission Field 782
Sunday School Lesson for Theological Department 784

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.